

Path of Pure Devotion

Sermons of His Divine Grace Srila Bhakti Ballabh Tirtha Goswami Maharaj

Sree Chaitanya Gaudya Math Chandigarh

Other books by Srila Bhakti Ballabh Tirtha Goswami Maharaj in english:

Sri Chaitanya: His Life and Associates

A Taste of Transcendence

Sages of Ancient India

Suddha Bhakti: The Pure Devotion

Dasavatara: The Ten Manifestation of Godhead

Hari Katha and Vaishnava Aparadha

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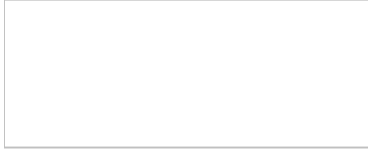
Nectar of Hari-Katha

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Bhagavata-Dharma Means Service



Wherever we go, our only duty is to serve Visnu and Vaisnava. We do not have any other duty. Our life is meant only for serving Visnu and Vaisnava. One should please the Supreme Lord by always hearing Hari-katha, performing kirtana, or engaging in any other service of Sri Sri Radha- Krsna. There is actually much more service to do after becoming liberated. Those who are afraid of doing service cannot come to the line of bhakti; especially the bhakti lineage of Gaudiya-Vaisnavas. They may contemplate “so ‘ham - so ‘ham" in a jnani lineage and merge into Brahman (Brahm). But in our line of pure devotion, one has to serve the devotees and the Supreme Lord not only now, but after liberation as well. By performing service one gets the object of service as well as love for Supreme Lord. Sri Nanda Maharaj, Mother Yasoda, Radharani, and all other devotees are always engaged in the service of the Supreme Lord.

Bhagavata-dharma or Bhakti-dharma is very easy but also difficult. One who follows the path of Bhagavata-dharma has no fear of falling down because the Supreme Lord Himself is his savior and sustainer. na skhalen na pated iha, even while walking with one’s eyes closed, one will not slip or fall (SB 11.2.35). But one needs some courage to follow the path of Bhagavata-dharma. On this path, whatever you speak using your tongue, whatever you think using your mind, and whatever you do using your senses should all be done in relationship to the Supreme Lord. ‘narayanayeti samarpayet tat’, everything should be offered to Narayana; everything should be done for Narayana. Bhagavata-dharma demands full surrender. If we do not offer our mind, senses, and sense objects to the supreme knowable truth, Saccidananda Sri Krsna, we will leave behind our highest good and go towards the noneternal. We will then become more entangled in the temporary world. We should understand that, ‘I am of the Supreme Lord’, ‘I am of Krsna’, ‘I am His eternal servant but I have forgotten Him and I have left His service’. We are to think, ‘I have come to this material world and I am now suffering from the pangs of threefold affliction. What should I do now? Having forgotten Him and having abandoned His service, I am

now suffering. So I should remember Him and render service to Him with complete surrender. Then my miseries will be over and I will get transcendental happiness'. This is bhagavata-dharma. In other words, you should surrender to Him whom you belong to and remain for Him. This is your only happiness. You do not need dharma-artha-kama. You need Krsna-prema. Therefore, not only do pure devotees refrain from asking the Supreme Lord for dharma-artha-kama of this world; they do not even ask for liberation. They only ask the Supreme Lord for devotion to Him and His service.

A mother naturally feeds her child, puts him to sleep, gives him a bath and even cleans his stool. She does not feel bad doing all these; she actually feels happiness, even though there is no pure affection here. Mother Yasoda has pure affection for Gopala. Mother Yasoda's Gopala does not become old like other children of the material world; neither does He die. This kind of love is pure transcendental happiness. When Brahma kidnapped the calves and cowherd boys, Krsna expanded Himself into cowherd boys and calves of exactly the same appearance and nature as the real calves and cowherd boys.

(While discussing the pastimes of Sri Krsna, Srila Gurudeva explained a few lines of wonderful bhajan (ki rupe paiba seva mui duracara) written by Srila Narottama Das Thakura)

visaye bhuliya andha hainu diva-nisi

gale phansa dite phire maya se pisaci

I have no devotion for either Visnu or Vaisnava, I have become averse to them and have become blind by constantly meditating on the objects of the senses. maya has placed a hangman's noose around my neck.

ihare kariya jaya charan na jaya

sadhu-krpa vina ara nahika upaya

Nobody can win over maya's illusion without the mercy of real Sadhu and Sad-

Guru. By their mercy we can get emancipation from this world; we can win over maya and obtain the service of the Supreme Lord. But we are not associating with them. We have not developed any affection for them, so how shall we be rescued from this world?

ki rupe paiba seva mui duracara
sri-guru-vaisnave rati na haila amara

How shall we get service to Visnu and Vaisnava? We have no devotion for either Visnu or the Vaisnavas. We are not seeing the Vaisnavas as Vaisnava; not seeing the Guru as Guru. We have the false feeling that, “I am the only Vaisnava; there is no other Vaisnava in this world.” How can we get any service like this? Service can only be given by Sad-Guru and Vaisnava. Sad-Guru and Vaisnava are the mercy incarnation of the Supreme Lord. The Lord in the form of Guru or Vaisnava gives us the opportunity to serve. Without His mercy our spiritual progress is zero.

guru krsna-rupa hana sastrera pramane
guru-rupe krsna krpa karena bhakta-gane
Caitanya-Caritamrta Adi 1.45

You cannot separate the spiritual master from Krsna. It is said in Caitanya-Caritamrta, “Lord Krsna in the form of the spiritual master shows mercy to the living entities.” Therefore, one should pray to the Vaisnavas:

adosa-darasi prabhu patita uddhara
ei bara narottame karaha nistara

Narottama Thakura sang this kind of prayer for our benefit. “O Vaisnava Thakura, I am the greatest offender. Please do not see my faults. You are the rescuer of the fallen; kindly rescue this fallen soul also.”

Therefore, Guru and Vaisnava are everything for us. Only they can rescue us from the cycle of repeated births and deaths and award us devotional service to their worshipable Lord. Serving Visnu and Vaisnava is our only dharma. Our life should only be meant for this. That is why, wherever we go, we do only one thing: service to Visnu and Vaisnavas.

Transcendental Divine Sound

In our Math, you will find that every day, the devotees are repeating the same things — every morning and every evening there is arati and kirtana. One might therefore wonder, “Is there ever anything new? I have already heard this several times.” But our Guru Maharaj (His Divine Grace Om Visnupad Paramahansa Parivrajakacarya 108 Sri Srimad Bhakti Dayita Madhav Gosvami Maharaj) and our Paramguru Maharaj (His Divine Grace Om Visnupada Paramahansa Parivrajakacarya 108 Sri Srimad Bhakti Siddhanta Sarasvati Gosvami Thakur Prabhupad) have instructed us that we must repeatedly perform and hear kirtana, arati and other devotional activities. Therefore, we perform the same program daily — arati in the morning, arati at noon and arati in the evening. Similarly, we also hear the glories of Vaisnavas and of Guru daily. Even our performing Sri Krsna-nama is the same.

Sri Narada Gosvami has been uttering same Krsna-nama from time immemorial, but still he cannot completely taste Krsna- nama. While speaking of the glories of Krsna-kirtana and utterance of the Names of Sri Sri Radha-Krsna, Sri Caitanya Mahaprabhu has said in His Siksastaka, prati-padam purnamrtasvadanam. At every step in the utterance of the Name, complete transcendental ambrosia is tasted. It can never become stale. As God is

transcendental, so the worshipper of God is also transcendental. As God is infinite, so the worshippers of God — the Vaisnavas, are also infinite, and their qualities are also infinite. If anybody says he has finished narrating their qualities, those qualities would become stale. That means he has not understood anything. Sri Caitanya Mahaprabhu had repeatedly heard about the lives of Dhruva and Prahlada from Srila Gadadhara Pandit Gosvami, for more than one hundred times. But we have not even once heard the full biographies of Dhruva and Prahlada, and already we say, “We have already heard it before, please tell us something new.” Srīman Caitanya Mahaprabhu after hearing one hundred times want to hear again from Srila Gadadhara Pandit Gosvami. If after hearing the glories of Lord and His Associates, we have the desire to hear them again, then we have entered into the devotional spiritual realm. Otherwise, you are outside the devotional spiritual realm and have learned nothing about spiritual life. If you want to perform bhajana, you are to understand the difference between transcendental sound and material sound.

Amongst millions of human beings, one or two persons may understand that he does not belong to this world, but to Sri Kṛṣṇa. After becoming of Sri Kṛṣṇa, he can perform bhajana. By the association of a suddha-bhakta, one can get the knowledge that he is of Sri Kṛṣṇa. Such a suddha-bhakta is rarely to be found however. Those who have the aptitude to serve Sri Kṛṣṇa are blessed.

In the first verse of Sri Siksastaka, Sri Caitanya Mahaprabhu has glorified the chanting of the Holy Name Sri Kṛṣṇa. The word sri means beauty. What is that beauty of Sri Kṛṣṇa? That beauty is the potency-attribute of Sri Kṛṣṇa. The attribute of a thing is its beauty. The complete potency of Sri Kṛṣṇa in its concrete form is called Aradhika or briefly, Radhika. Sri Kṛṣṇa is the

predominating aspect of the moiety^[1]. As such, Sri Kṛṣṇa means Radha-Kṛṣṇa. You are to chant the Holy Name Radha- Kṛṣṇa. Knowing the significance of the maha-mantra, by chanting— ‘Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare’, you can get sevenfold principal attainments - all attainments. The first attainment is ceto-darpana-marjanam - the cleansing of heart and mind, which is compared here to the shining of a dusty mirror. sankirtana means to chant correctly and completely. There are three meanings of sankirtana:

- (1) to chant the Holy Name without tenfold offenses
- (2) to chant completely—Name, Form, Attributes, Associates and Pastimes

(3) to loudly and collectively chant the Holy Name in the association of suddha-bhaktas.

Our Param-Gurudeva His Divine Grace Srila Bhakti Siddhanta Sarasvati Gosvami Thakur Prabhupad used to explain it in this way: Generally, when we write letters, we start by writing, ‘All glories to Sri-Sri Guru and Gauranga’, as a means of praying for the grace of Sri-Sri Guru and Gauranga. But in His commentary of the first verse of Siksastaka, Srila Prabhupad commenced His writing with Sri Krsna-Kirtanaya namah, instead of the usual, ‘All glories to Sri-Sri Guru and Gauranga’. This Sri Krsna-Kirtanaya namah means, “All glories to Sri Nama-sankirtana of Sri Krsna, All glories to Sri Krsna-sankirtana-kari Gurudeva — thereby invoking the grace of Srila Gurudeva, Who is competent to sing the glories of Sri Krsna, All glories to Sri Caitanya Mahaprabhu— Who has appeared as sankirtana- vigraha (the holy embodiment of Sri Krsna-sankirtana)

Generally, when we bow down, we do so to a person. So why is Srila Prabhupad bowing down to Krsna-Kirtana? Because according to him, Krsna-Kirtana and Sri Krsna are identical. To be able to comprehend this statement, you are to understand the difference between material sound and transcendental spiritual sound. In material sound, the sounded word is different from the thing indicated by it. But transcendental sound is non-different from the thing indicated by it. The utterance of the word water is different from the actual substance we call water, but the Name of Sri Krsna and Supreme Lord Sri Krsna are non-different. There is no material barrier between the Name of God and the Named God.

nama cintamanih krsnas-caitanya-rasa-vigraha

-Hari Bhakti Vilas 11/503

The Holy Name is cintamani, which signifies that the Name can fulfill all desires, but we should not have any mundane desires while chanting Harinam. Sri Caitanya Mahaprabhu has taught us in Siksastaka, 4th verse,

na dhanam na janam na sundarim

kavitam va jagad-isa kamaye
mama janmani janmanisvare
bhavatad bhaktir ahaituki tvayi

What are we to desire from God? Sri Caitanya Mahaprabhu is teaching us. If there be any worldly motive in performing bhajana, we will get that, and we will be deprived from obtaining our eternal welfare. We should not have any ulterior desires in our mind while performing bhajana. Sri Caitanya Mahaprabhu has taught us in the above verse that we should not want wealth, fame and following, worldly learning or even emancipation. We should only pray to Supreme Lord Sri Krsna to bestow one-pointed exclusive devotion unto Him upon us. The first attainment of performing Harinama-Sankirtana is the purification of the mind. We are not to perform any yogic meditation for cleansing our minds, but we should perform Nama-Sankirtana in the company of bonafide sadhus — suddha-bhaktas. The second attainment of performing Harinama-Sankirtana is the extinguishment of the forest fire of cycles of births and deaths and threefold afflictions. The third attainment is eternal welfare, i.e. the appearance of the Supreme Lord, Who is All-good. Harinama is the life of spiritual learning—paravidya-vadhu.

Transcendental Divine Sound There are two kinds of learning, one is material learning and the other is spiritual learning— realization of one's relation with the Supreme Lord, as eternally connected to Him as His servant. After having established that relationship, when one chants the Holy Name, one will be immersed in the ocean of bliss and then, at every step one will have the taste of transcendental ambrosia and lastly, there will be complete purification of body, mind and soul. These are the seven principal attainments of chanting Harinama.

Harinama-Sankirtana is Supreme

At first we are to perform mangalacarana— a prayer to obtain divine benison on

the eve of the commencement of a holy function. The English definition of the word joy is ‘gladness, deep pleasure’. In India, the utterance of the word jaya (in Bengali, jaya is pronounced just like the English joy) has a somewhat similar meaning as its English counterpart, namely ‘ovation’ (enthusiastic applause). Here, the deeper significance of the word indicates— ‘let Guru, Vaisnava and Supreme Lord conquer us, make us His own and grace us’. After hearing of the utterance of the word jaya from their Guru (spiritual guide), the votaries should give their approval by echoing the word jaya.

It has been emphatically stated in the authentic scriptures of India, that the world situation will see a gradual deterioration from piety and righteousness as we cycle through the four ages, starting from the age called Satya (golden age), then Treta (silver age), Dvapara (bronze age) and Kali (iron age). Satya- yuga is adorned with the four virtues of penance, sanctity, compassion and truth; Treta-yuga is adorned predominantly with sanctity, compassion and truth; Dvapara-yuga is adorned with compassion and truth; Kali-yuga is predominantly devoid of three virtues— only truth exists insignificantly. Due to the deteriorated state of the people in Kali-yuga, the Vedic instructions have lost their adoration and respect. So now, ordinary people have got the tendency to debate and altercate. According to the eligibility of the people in the four ages, their process of worship has become different— in Satya-yuga, the mode of worship was meditation, in Treta-yuga the mode of worship was the performance of Yajna, in Dvapara-yuga it was sri vigraha-arcana (worship of Deities) and in Kali-yuga— the method of worship is Harinama-Sankirtana.

harer nama harer nama,
harer namaiva kevalam
kalau nasty eva nasty eva,
nasty eva gatir anyatha
Brhan-Naradiya Purana

In His explanation of the above quoted verse, Srila Prabhupad wrote that in Kaliyuga only by chanting Harinama, one can simply achieve more spiritual success in comparison to the spiritual progress attained in Satya-yuga by

practicing meditation. Whatever spiritual success could be achieved by yajna (oblation) in Treta-yuga, or by performing worship of the Deity (arcana-bhakti) in Dvapara-yuga, can now, in Kali- yuga, only be achieved by chanting Harinama. Therefore, in Brhan-Naradiya Purana it is emphatically stated thrice — ‘there is certainly no other way, certainly no other way, certainly no other way except Harinama in Kali-yuga’.

nikhila-sruti-mauli-ratna-mala

dyuti-nlrajita-pada-pankajanta

ayi mukta-kulair upasyamanam

paritas tvam hari-nama samsrayami

‘O Harinama! (Holy Name of Supreme Lord Hari) The tips of the toes of Your lotus-feet are constantly being worshiped by the glowing radiance emanating from the string of gems known as the Upanisads, the crown jewels of all the Vedas. You are always worshipped also by renowned realized souls such as Sri Narada and Sri Sukadeva. The transcendental glory of the Holy Spiritual Name is revealed on the tongues of the realized souls who are inclined to serve Him. Therefore, O Harinama! I take absolute shelter to Thy Lotus Feet wholeheartedly’.

- first verse of Namastaka by Srila Rupa Gosvami

In his writing called Bhakti-Sandarbha, Sri Jiva Gosvami has removed the doubt by ascertaining that although it is proper to perform all other forms of devotion, it should be done along with kirtana-bhakti — ‘yadyapi anya bhaktih kalau kartavya, tada kirtanakhya-bhakti-samyogenaiva’ (Bhakti-Sandarbha 173).

The Means to Attain God

What is the interpretation of the word Bhagavan (God)? We find the following words in the Gita: sri bhagavan uvaca (The Supreme Lord said). The Gita indicates that the Supreme Lord is speaking Himself. Sri Krsna is referred to as Bhagavan in the Gita. The inner significance of the word Bhagavan is as follows: bhaga means opulences, and van means one who possesses. We have some conception of Bhagavan, but in the Vedic literature there are definite descriptions and definitions of what is meant by Bhagavan and what is meant is described in one word—Bhagavan. Bhagavan possesses all opulences, the totality of knowledge, wealth, power, beauty, fame and renunciation. When we find someone who possesses all of these opulences in full, we are to know that He is God. There are many rich, wise, famous, beautiful and powerful men, but no one man can claim to possess all of these opulences. Only Sri Krsna possess them in totality. Another interpretation of Bhagavan is that bhaga signifies sakti, potency. Another interpretation of Bhagavan is sarvasaktiman— One who possesses all potencies.

In this modern age of materialism people mostly don't believe in the existence of God, Isvara. They claim that anything which cannot be comprehended by the gross and subtle senses is unreal and fictitious. In reply to this allegation of the disbelievers of God, Srila Guru Maharaj (His Divine Grace Om Visnupad Paramahansa Parivrajakacarya 108 Sri Srimad Bhakti Dayita Madhav Gosvami Maharaj)- in one of His branch Maths at Krsnanagar, Dt. Nadia, West-Bengal), impressively made one such skeptic understand by his own words. That person, who was a student, was asked why he had taken admission to Krsnanagar College for getting higher education, as he could have gotten it in his own house. The student replied, "My revered father admitted me in the Krsnanagar College for higher education because the professors of that college are very learned." Srila Guru Maharaj immediately asked that student, "You have submitted to the professors for getting higher education. That means that you are accepting a person superior to you in education. What is the meaning of Isvara? Isvara, or God, signifies 'One who has got dominating power and has got wealth'. In every sphere we are accepting higher qualified persons to be enriched by them, as for example, a person who wants to gain proficiency in wrestling submits to a qualified wrestler; one who wants to get money, submits to a rich person. In this way, when you are accepting small Gods in every sphere, why should you hesitate to submit to the Almighty, Who can protect us and maintain us in all circumstances? If we ignore fire, fire will not lose anything, but we shall be

deprived of the utility of fire. The Supreme Lord is the Absolute, Infinite and Complete Reality. If we do not accept Him, He will not lose anything, but we shall be deprived of being protected and maintained by Him.

om purnam adah purnam idam,

purnat purnam udacyate

purnasya purnam adaya,

purnam evavasisyate

- Sri Isopanisd, Invocation

If you subtract puma, the complete, from puma, the remainder will be puma; it will not be zero. As per higher differential calculus mathematics, infinite minus infinite equals infinite.

Also, Our Guru Maharaj had been to the laboratory of the world famous Nobel Prize winning Indian scientist Dr. C. V. Raman to invite him to preside over a function on the occasion of Sri Krsna Janmastami at Sri Gaudiya Math, Bagh Bazar, Calcutta. Dr. C. V. Raman refused to accept the invitation on the ground that, according to him, Krishna was a fictitious character, and that therefore he had no desire to waste his valuable time on such a function. After that, Srila Guru Maharaj again requested him to participate in the function because some of his students were participating in that function and they wanted his presence there. Dr. Raman said he would only go and attend the function if Guru Maharaja could show Sri Krsna to him, as he reasoned that he had no aptitude to spare his time for that which could not be comprehended by observation and experiment. Now the northern portion of that laboratory was totally closed off by a wall. As such, the whole north of Calcutta lay behind that wall. Using this as an example, Srila Guru Maharaj asked him, "I am unable to see anything beyond this wall. If I say 'there is nothing outside this wall', would it be correct?" Dr. Raman said, "I would be able to see through my instruments." Srila Guru Maharaj then replied, "There is a limit to your instruments. You can see only as far as your instruments allow you to see." To this, Dr. Raman replied, "I will not give my attention to anything that is not within my sense-experience. Can you show me your God?" Srila Guru Maharaj then said, "If your students say to you

that they will study your scientific findings only if you make them realized first, then what would you say?” Dr. Raman said, “I would make them realize it.” Srila Gurudeva said, “Can you make them realized before teaching them?” Sr. Raman said, “No, they are to take my process through which I have realized the truth.” Srila Guru Maharaj said, “If this is true for you and your scientific knowledge, does the seers of ancient India not say exactly the same thing? Follow their process and see whether you experience God’s existence or not.”

As the Supreme Lord is Absolute, Infinite, He is Asamordhva— there is no equal to Him and no more than Him. Nothing, not even a dust-particle can be outside the Infinite and Absolute. If there could be anything outside of the Absolute, even the tiniest particle of dust, then the Absolute would lose

His absolute position. Without His will nobody can realize Him, as there is no equal to Him and no more than Him. There cannot be many paths to attain the Absolute. He is One, so realization of Him is also one— to submit to His will. Service means to act according to the will of the served. This is called Bhakti. Bhakti is the only way to attain Supreme Lord. The aspirant who has accepted the path of bhakti is called a bhakta. The karmi, jnani or yogi cannot get Bhagavan because their objective is not Bhagavan. karmis want to enjoy non-eternal benefits in this world and in the higher worlds. jnanis want emancipation — merging into the formless impersonal Brahman (Brahm), whereas the ultimate goal of the yogis is to attain 18 kinds of yoga-siddhis or kaivalya (merging into paramatma, the Supersoul). Without the grace of a bhakta nobody can get bhakti. bhaktis tu bhagavad-bhakta-sangena parijayate — you can only get bhakti by the association of a suddha-bhakta (Brhan- Naradlya Purana). A suddha-bhakta is very scarce— ‘koti-mukta- madhye ‘durlabha’ eka krsna-bhakta’— among millions of emancipated souls, it is very rare to find even one suddha- bhakta (Caitanya-Caritamrta Madhya 19.148). No aspirant can get contact with Bhagavan by ignoring bhakta.

Removing the Root Cause of Sufferings

The very fact that we are in bondage and are suffering from the threefold afflictions, proves that we are averse to Supreme Lord Sri Kṛṣṇa. The root cause of our affliction is forgetfulness of our eternal relation with Supreme Lord Sri Kṛṣṇa. Those jivas who have done eternal good deeds, who are fortunate, come in contact with pure devotees and come to know about their real self; that they are eternal servants of Supreme Lord Sri Kṛṣṇa, and that as they have forgotten their eternal relation with Supreme Lord Sri Kṛṣṇa, they have become entangled in the snare of *māyā*. Now, if they take absolute shelter at the Lotus-Feet of Supreme Lord Sri Kṛṣṇa they will be rescued. Jivas are atomic spiritual sparks - they have got thinking, feeling and willing. Misuse of their relative independence (*volition*) is the cause of their aversion to Supreme Lord Sri Kṛṣṇa.

Supreme Lord Sri Kṛṣṇa does not want to destroy the relative independence of the jivas, because by doing that, the very purpose and existence of the jivas will be destroyed. So Sri Kṛṣṇa and His devotees always try to advise jivas and make them understand so that they will submit to Him willingly. We do not know when we have become averse to our Supreme Master Sri Kṛṣṇa. We do not find any specific date here. We have forgotten our relation with Supreme Lord Sri Kṛṣṇa from time immemorial. When we became averse to Supreme Lord Sri Kṛṣṇa by the misuse of our relative independence, the illusory energy (external material energy) of Supreme Lord Sri Kṛṣṇa enveloped us, and since then we have been passing through innumerable cycles of births and deaths.

We reap the fruits of our good and bad deeds. We should not blame others for the afflictions we get due to our karma. Others may be instrumental, but they are not the cause. The result of karma (*prarabdha-karma*) once it has started, is to be suffered or enjoyed - whether one is an ascetic or a householder.

Only *suddha-bhakti* or *suddha-nāma* can destroy the fruits of even *prarabdha-karma*. Everybody is reaping the fruits of their own actions— either good or bad. It is wrong to blame others for one's own difficulties. The best course for getting abiding peace is to take absolute unconditional shelter at the Lotus- Feet of Supreme Lord Sri Kṛṣṇa and His Absolute Counterpart Sri *la Gurudeva*. We should not become unbalanced under any circumstance and provocation. We should not give up our pure devotional life. Supreme Lord Sri Kṛṣṇa and *Srila Gurudeva* will protect us.

The purpose of *sādhana-bhājana* (spiritual devotional practice) is to remember

Sri Krsna always and never forget Him. Forgetfulness of our eternal relation with Sri Krsna is the root cause of our affliction. The brahmāṇḍa of fourteen worlds is the prison-house of all enslaved jīvas, who are averse to the service of Supreme Lord Sri Krsna. jīvas, in their real self, are the eternal servants of Supreme Lord Sri Krsna. It is an offence for them to become averse to Supreme Lord Sri Krsna. Mahā-maya (the illusory energy of Supreme Lord Sri Krsna) has built this māyik brahmāṇḍa (illusory cosmos) as punishment for the offenders who are reluctant to serve Supreme Lord Sri Krsna.

The culprits cannot hope to get peace in this prison house, this brahmāṇḍa. The root cause of our afflictions is forgetfulness of our relationship with Supreme Lord Sri Krsna, so to eradicate the root cause of the suffering—threefold affliction, we should submit to Supreme Lord Sri Krsna completely and unconditionally.

The Medicine for Material Distress

What is the benefit of *Harinama-Sankirtana*? Usually, we apply our attention to wherever we see something which may benefit us, and don't pay attention to things that don't appear to be to our own benefit. Now you people have arrived to take darsana of sadhus, to have darsana of Sri Vighraha and to benefit from the sermons of sadhus. You have come here only after thinking of benefits. Not many people have come here purposefully, thinking about the benefit they would get by attending Satsanga, hearing Harinama. That is why instead of seeking Satsanga, they keep sitting in their shops so that they may get some mundane benefit, or go to the cinema to gratify their eyes, or hear songs to gratify their ears. They go there because they see some immediate benefit.

Every human being has only one objective: to attain happiness and remove suffering. Everyone is trying for this aim according to his own thoughts but are they getting relieved of suffering or getting happiness? In this regard, there is an

illustration narrated in Srimad-Bhagavatam. When Lord Nrsimhadeva appeared, He killed Hiranyakasipu and ordered his son Prahlad to sit on the throne. By the order of Lord Nrsimhadeva, Prahlad Maharaj sat on throne and started looking after the affairs of the kingdom. He would support his subjects in distress and happiness by meeting with them personally. Hence his subjects were happy. One day, Prahlad Maharaj was travelling together with his ministers to obtain some news from his subjects. Along the way he spotted a dark man in the distance, lying on the sand, wearing only a loincloth. Prahlad Maharaj asked his ministers to find out why that person was lying like that in his kingdom. He wondered, “What could he be suffering from?”

Meanwhile, his ministers could not be motivated to follow Prahlad Maharaj’s order, thinking that it might simply be a mad person and hence not worth their attention. Seeing that his ministers were overlooking his orders, he went to that person himself and paid his obeisances by lying on the sand and placed the apparent mad man’s feet on his head. When they saw this, the ministers were astonished thinking, ‘why is our king behaving this way with a mad man?’

Then Prahlad Maharaj politely asked that Avadhuta- “Why are you lying on this hot sand like this? Your body is strong. With it, you can earn money by working and live comfortably by making a beautiful hut and serve so many people of society. Just see how many people are walking in front of you. All have same objective - to remove suffering and attain happiness. All are working day and night for that happiness. Why don’t you also work for your happiness?”

The Avadhuta replied laughingly, “You say that all the people walking this way and that are working day and night to attain happiness, and now you are also asking me to work day and night. But I see that everybody is working day and night, hoping for happiness but actually nobody is getting any peace. Nobody is getting happiness; rather they are getting more suffering. Is it therefore to be considered intelligent to work day and night, only to attain more sorrow in the end? This is not an act of intelligence and hence I am lying on sand unbothered.”

To labour for happiness is intelligent but it is foolish to work for sufferings. We think that by getting money we will become happy, but go and ask wealthy people if they are happy. Thomson Bata (owner of the Bata Shoe company), whose sun-like money never set, was the second richest person in the world during his time, but he committed suicide by jumping from the 14th floor of his mansion in Paris. Does anyone commit suicide in happiness? One commits suicide when he is not able to tolerate grief.

Henry Ford had only one son. When he was thirty years old, he was infected by a severe disease, which became the cause of his death. Did the billions of dollars of his father come to be of any use to him? Could that richest person of the world stop his own son from dying on the strength of his money?

Dr. Radhakrsnan, then President of India, once wrote an article in which he stated that the suicide rate was the highest in America, and that most of those suicides were committed among the rich. We were surprised by hearing this. We used to think that since our country is poor; perhaps people would commit suicide here only.

In America, even the cleaners have cars and two telephones in their houses, then what to speak of the standard of rich people over there. Just imagine! Yet the highest number of insane and suicidal persons are to be found there only, and that too among the rich.

We think that having money will bring happiness. Now you have heard the previous examples. Did they become happy?

No.

Among you, somebody might think that having a beautiful wife will make him happy. Ask those persons who have beautiful wives if they are happy. Some might think that having a beautiful husband will make her happy. Ask those who have beautiful husbands if they are happy. One with beautiful husband or wife may think that having a son will make one happy. Then, as soon as they actually get a son, they will think having a daughter will make them happy. After they get a daughter, they will think that educating them and giving them worldly knowledge will make them happy. Then they think that getting a daughter-in-law is going to make them happy. Then, when they also don't obtain any happiness from that, they think seeing their grandchild's face will make them happy. "I shall get it. I shall get it." Thinking like this, the time comes when they have to leave body; this valuable life slips from the hands of these foolish people but they will not get happiness. When the hot sun shines on a desert, the sand glitters, and seeing from a distance, it appears as if water is present. At that time, the foolish deer's run towards the shimmering sand, but the sand is only seen to shine at distance. Desperate for water, with the scorching sun above them and the hot sand below, the foolish deer's lose their life running after this illusion. The necessity of these deer's is water but there is no water in the direction in which they are running, there is only the apparent presence or illusion of water, a

mirage. Similarly, no happiness can be found in the direction in which the foolish people are running in search of happiness and the attainment of bliss. There is a shadow, a delusion of happiness. This is called maya - ma meaning not, and ya meaning that. The object that is not what it appears to be is called maya. Just like this world is not going to exist forever, but it appears to be eternal; this world is nescience but it appears as if full of knowledge. This world is full of sufferings, but appears to be full of bliss. This is called maya, and we are running after this maya like a mad man.

When I first came to Chandigarh (at that time the math was not constructed there yet and we used to live in Sector 23, Sanatan Dharma Mandir, and preached from there), I saw a young boy riding on a mare wearing a turban on his head. Behind him many people were walking who were well dressed and nicely decorated. Everyone was giving great respect to that young boy. Then I thought to myself, 'I am a celibate since childhood and then took sannyasa directly. Never did I sit on mare. This young man is now sitting on a mare, tomorrow he will drive with his wife in a car, go to a movie or picnic while we remain here just like that.' But what happened - that young man started coming to the temple after some time. Then one day when he met me, he touched my feet and started saying, "O great soul! You people are very happy that you have not come in the clutches of this material world. I am repenting after getting married."

This world is full of miseries from top to bottom. When we are in the womb of our mother, our legs are upwards and head is down. Our soft skin is bitten by insects in the womb and we become unconscious again and again. So first there is misery inside the womb, then misery at the time of birth and after that, for as long as we shall remain alive, the threefold afflictions of adhyatmika, adhibhautika and adhidaivika will ceaselessly give us miseries.

For how long?

As long as we are not dead, and also at the time of death there is distress — this is the material disease, or bhava-vyadhi. To receive the treatment for this disease we have to approach a doctor - a sadhu or Guru. If we take the medicines and proper diet as prescribed by him, we will certainly get rid of the above diseases. But the problem is: "to which Guru should we surrender?" There are many Gurus. In this regard, Lord Siva says to Parvati:

guravo bahavah santi sisya-vittapaharakah

durlabhah sad-gurur-devi sisya-santapaharakah

-Purana-vakya

“One can find many Gurus who can take away the wealth of their disciples, but there are only very few who can remove the miseries of their disciples.”

Hence the original spiritual master, Lord Nanda-nandana Sri Krsna is the original transcendental spiritual master. He assumed the mood of Srimati Radharani, Who serves Lord Sri Krsna incomparably, and appeared in this Kali-yuga around 500 years back as Lord Sri Krsna Caitanya Mahaprabhu.

Lord Sri Krsna, the cause of all causes and original spiritual master, as well as the transcendental acaryas, explain the cause of suffering of the living beings as follows: “The jivas are part of the marginal potency of Lord and hence are His eternal servants in their real identity. But in his present state he has forgotten his Lord and is hence suffering the miseries afflicted due to the material disease.”

krsna bhuli’ sei jiva anadi-bahirmukha

ataeva maya tare deya samsara-duhkha

- Caitanya-Caritamrta Madhya. 20.117

Any endeavor to remove these miseries other than removing this major offence of forgetfulness of Lord would be null and void because the cause of misery is forgetfulness of Lord. If you want happiness, then remember the Lord, take support of Him, call Him, and chant His name, because He is the only object of bliss. One gets coolness in proximity of ice and gets warmth in proximity of fire; it cannot happen that one gets heat in proximity of ice and coolness in proximity of fire. It means that one can find a particular thing only from its source. Hence that divine unusual bliss is in Lord Himself and can be found in Him only. Apart from this, one important thing is; in this age meditation will not do, fire sacrifices will not do, Deity- worship will not do.

harer nama harer nama harer namaiva kevalam

kalau nasty eva nasty eva nasty eva gati anyatha

- Brhan-Naradiya Purana

For the persons who are devastated by Kali-yuga, the only ultimate way to get relieved from the disease of material existence is Harinama-Sankirtana, only Harinama-Sankirtana. Apart from this there is no other way - certainly no other way, certainly no other way.

Sadguru & Diksa

The words ‘initiation’ in the west and ‘diksa’ in India are not synonymous. These words do not completely express the same meaning. India’s spiritual characteristics and cultures are intrinsically different from the cultures prevalent in other countries of this world. Very often, Indians face difficulties in finding the appropriate words to express their thoughts in other languages. This is due to the prevalence of the materialistic way of thinking predominating countries outside India.

Even after about sixty years of independence, we are to face dominance of the western culture in India and day by day the influence of that foreign culture is increasing. To understand the implication of spiritual thought peculiar to India, it seems necessary to introduce some new words to the western languages. As per the Oxford English dictionary, initiation means “admitting or introducing somebody to membership of a group etc, often by means of a special ceremony e.g. initiate somebody into a religious sect, secret society, etc.” By superficially examining the meaning of the word initiation, it appears to be on par with diksa by its mention of the words ‘group’, ‘religious sect’ and ‘secret society’. The real definition of diksa however, is given in Hari-bhakti-vilasa referring to evidence from ‘Visnuyamala’:

divyam jnanam yato dadyat kuryat papasya sanksayam

tasmad-dikseti sa prokta desikais-tattva-kovidaih

“The procedure by which self-effulgent knowledge (divine knowledge) is conferred, eradicates the cause of all sins and because of that it is stated as diksa by the wise who have realized the Divinity.”

The knowledge received at the time of diksa is divine and self effulgent, which indicates that self-effulgent knowledge descends through the bona fide preceptorial channel from the Supreme Lord.

Sin is the cause of sufferings. The cause of sin is the desire for committing sin. Misconception of self is the cause of the desire for committing sin. Nescience is the cause of misconception of self, and aversion to Absolute Knowledge is the cause of nescience. So the root cause of sin is aversion to Sri Krsna, Who is All-existence, All-knowledge and All-bliss. This divine knowledge only can be imparted by a bona fide Guru, the absolute-counterpart and grace-incarnate form of Supreme Lord. This implication of diksa is not mentioned in the meaning of the word ‘initiation’.

Divine knowledge descends to a completely surrendered soul through revelation. One who has got realization of the Supreme Lord can impart that self-effulgent knowledge to others also, provided the aspirant has complete submission to the Lord and His Absolute Counterpart, Sri Guru. The conditioned souls of the world are not eligible to impart or get that transcendental divine knowledge. The initiating Guru must have two qualifications as mentioned in Mundaka Sruti: (1) srotriyam: being well-versed in sruti-sastras, the Vedas and other allied scriptures. Another interpretation of srotriyam is: blessed by the descent of the divine knowledge through preceptorial channel. (2) Brahma-nistham: he must have realization of Divinity. Only academic or theoretical knowledge is not sufficient, he must have practical realization also.

There are two kinds of Guru: (1) a so-called ‘guru’, who merely initiates people to get worldly benefits for himself and his disciples, and (2) a bona fide Guru, who does not think himself as Guru while giving the mantra to disciples. Outwardly it is seen that somebody is giving the mantra and instructions and that

some recipients are taking that mantra for worship of God. But actually a real Guru never makes disciples with the ego of being Guru. He always serves his object of worship. Krsna is highly satisfied if those conditioned souls who are averse to Him, accept rules and regulations to serve Him. This kind of showing the actual path of eternal welfare to the aspirants or votaries is the greatest service to Krsna. Some outside person may think by seeing the ceremony that one is giving mantra as Guru and the other is taking that mantra as a disciple, but that is merely an external conception. Wherever they may stay, the ultimate goal of the true eternal servants of Krsna is to serve Krsna and His devotees without any other ulterior motives. There is a gulf of difference between a bona fide Guru and a pseudo guru — one is serving Krsna, and his target is to satiate Krsna, while the other is only out to get mundane non-eternal benefits.

Those who give mantra with mundane ulterior motives in mind, are to suffer for the sinful acts of the disciples because they are not doing it for the satisfaction of the Supreme Lord. But the surrendered souls who are giving mantra as per direction of Guru and Gauranga for Their satisfaction, cannot get the fruits of the sinful actions of their so-called disciples. God is omniscient and the controller of the fruits of actions, so nobody can deceive Him.

The Rudiments of Devotion

After eight million births we have gotten this precious human birth. The Supreme Lord is pleased by creating human beings because human beings have got the power to discriminate between eternal and non-eternal, good and bad deeds, and they have got the capability to worship the Lord. Other living beings have got no such conscience, or discriminating power. So it is said, *subhasya sigham asubhasya kalaharanam*, when there is a good desire, we should do it immediately, otherwise later there might be some hindrance and obstacle to it, and when there is any evil desire, you should delay to do it, you should not do it immediately— this is Ravana's advice to Laksmana. There is no guarantee that next life we shall get a human birth. It is stated in the Gita (8.6):

yam yam vapi smaran bhavam tyajaty ante kalevaram
tarn tam-evaiti kaunteya sada tad-bhava-bhavitah

Whatever we shall think at the time of death, we shall get birth accordingly.

The votary should have firm faith in God— Supreme Lord Sri Krsna. Supreme Lord is One, He cannot be many. Not even a tiny particle of dust can be outside of Krsna. He is the only sustainer and maintainer. By serving Him we serve all. If we pour water on the root of a tree, all of its parts will be nourished, if we give food to the stomach, all parts of the body will be nourished. Like that we should have firm faith— that by serving Him we serve all. Without serving Him, Who is the Prime Cause of all causes, we can neither do any good to ourselves nor do any good to others, and our valuable time of this precious human birth will be unnecessarily wasted. Krsna has stated in the Gita (9.24): aham hi sarva-yajnanam, bhokta ca prabhur eva ca - ‘I am the only Master and Enjoyer’. Srila Rupa Gosvami has stated in his Sri Laghu-Bhagavatamrta:

visnos tu trini rupani purusakhyany atho viduh
ekam tu mahatah srastr dvitiyam tv anda-samsthitam
trtiyam sarva-bhuta-stham tani jnatva vimucyate

Here in this world we observe male and female living beings, but the actual purusa (male) is the Supreme Lord and all living beings are the outcome of His energy (prakrti), tatastha-sakti (marginal potency). When we see the Supreme Lord as purusa (male) then we will be delivered from this maya, we shall have no desire to enjoy this world. The aspirant should associate with a bona fide sadhu to get firm faith in God, and worship God with different devotional forms to satisfy Him — particularly the nine forms of devotion of which Nama-Sankirtana is the best. We are to accept that which is congenial for His service and give up that which is prohibited viz. gambling, any kind of intoxication, illicit connection with women, eating meat, onion, garlic etc. which increase

rajo- guna and tamo-guna. Harinama is the medicine, the remedy of the disease, and our food should be prasadam. Hence, that food which cannot be offered to God, such as meat, fish, eggs, onion and garlic, we cannot take. This basis should be there before taking Harinama-initiation. In addition to that, the votary should observe devotional vows such as Ekadasi-tithi, Janmastami-tithi, the advent anniversary of Gauranga Mahaprabhu, Nrsimha-caturdasi, etc. We should also wear tulasi (holy basil) neck beads.

Conditioned souls who are entangled by the illusory energy of the Lord, are unable to remove their non-eternal desires imbibed in their hearts, having passed through innumerable

The Rudiments of Devotion births. It is not possible for them to remove their previous bad impressions by their own efforts. But if they take shelter of the lotus-feet of a bona fide Guru without deceitfulness, then by the Guru's grace their spiritual life will be successful. Even Krsna has given a warning in the Gita (9.30):

api cet su-duracaro, bhajate mam ananya-bhak,
sadhur eva sa mantavyah, samyag vyavasito hi sah

In case a devotee, who has taken absolute shelter to Supreme Lord Sri Krsna and does not stop worshipping Krsna steadfastly, should commit any abominable action due to the pressure of his previous bad impressions caused by bad actions, he should not be condemned or censured for his evil deed, because he will have serious repentance for his bad actions, and he will pray continuously to Lord to forgive him for the offence. This verse, this pithy saying of Krsna, proves how much love He has got for the neophyte votaries who want to worship Him sincerely from the core of their hearts. The Lord has directed his personal associate Arjuna to declare with a solemn pledge to the whole universe and to all other forms of worshippers, be they karmi, jnani, yogi or worshippers of the demigods, that His worshipper will never be ruined. Instead he will become a great saint at the earliest and he will obtain eternal bliss. In this connection it is to be seriously noted that the offence of a hypocrite 'devotee' will never be forgiven, because his prayer to the Lord is only an outward show; he cheats himself and cheats others. He does not want eternal welfare. A deceitful person

is ever doomed.

It has already been stated earlier, subhasya sigham asubhasya kalaharanam. There is no guarantee that we shall again receive human birth after our present birth. Therefore, why should one take any risk? At least if you sincerely perform worship for some years in the company of sadhus, the association will not go in vain. Although sometimes that good impression may not remain permanently, the momentum of good ideas in the heart will come again, and with greater velocity. So it is better to start bhajana immediately rather than not doing anything at all. Take absolute shelter and pray to Sri Nityananda Prabhu and Sri Gauranga Mahaprabhu. They have come to rescue all and give the highest Krsna-prema to all, without any consideration of caste, race or creed. Utter Their names and pray to Them. It is the nature of the Supreme Lord to rescue the surrendered souls. He has said in the Gita (6.40), na hi kalyana-krt kascid durgatim tata gacchati - ‘A sincere soul will never be deceived.’

The Speciality of This Kali-yuga

It has been emphatically stated in the authentic scriptures of India that the world situation will undergo a gradual deterioration from piety and righteousness over the four respective ages of Satya, Treta, Dvapara and Kali. The first of the four ages was Satya-yuga (the golden age), which was adorned prominently with four virtues— penance, sanctity, compassion and truth. The next deteriorated age was Treta- yuga (the Silver age), which was adorned prominently with three virtues - sanctity, compassion and truth, but lacking one quality: penance. The third deteriorated age was Dvapara- yuga (the Bronze age), which was adorned with compassion and truth— but the two qualities of penance and sanctity were lacking. The last and fourth age was Kali-yuga (the iron age), which is prominently devoid of the three virtues— penance, sanctity and compassion, with only the virtue of truth left existing, though insignificantly. As per scriptural evidence, we human beings are now in the grip of terrible unrighteousness— (tamo-guna). Violence and cruelty are predominant now and the whole world is

in the grip of horrible malevolence and jealousy. In one sense it is true we human beings of Kali-yuga in this world are most unfortunate.

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1 - kalpa: One day of Brahma. An approximate idea of the timespan of one kalpa cannot be ordinarily mathematically calculated—

The timespan of Kali-yuga = 432 thousand years

The timespan of Dvapara-yuga = double of the span of life of Kali-yuga
The timespan of Treta-yuga = triple of the span of life of Kali-yuga

The timespan of Satya-yuga = four times of the span of life of Kali-yuga
Total span of life of 4 aeons = 4 million 32 thousand
Span of life of one 4 aeons multiplied by 71 = span of life of one Manu
Spans of life of 14 Manus = One day of Brahma

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But according to Vedic scriptural evidence, those human beings who have got the opportunity to be born in this Kali-yuga of the seventh Manvantara are actually supremely fortunate. The present Kali-yuga of the seventh Manu or Vaivasvata Manu is very significant in the sense that Sri Caitanya Mahaprabhu (the combined manifestation of Radha-Krsna, The most munificent form of Godhead), appeared in this age and distributed the highest bliss, Krsna-prema (transcendental divine love of the highest order) to all, irrespective of caste, creed and religion.

Nand-nandan Sri Krsna, the sweetest form of Godhead Who appeared in Dvapara-yuga just before the start of this Kali- yuga, and Who had then enjoyed His pastimes only with His personal associates, did not at that time distribute that highest Krsna-prema to anybody.

Sri Caitanya Mahaprabhu also taught that the easiest way of getting Krsna-prema is by chanting the Holy Name without tenfold offences. He has taught this in His own writing which consist of eight verses, known as Siksastaka. In the third verse He has taught how one can perform Harinama without offence—

trnad-api sunicena taror-api sahisnuna,
amanina manadena kirtaniyah sada harih

The votary should be humbler than a blade of grass, more forbearing than a tree, should not aspire for name and fame, and pay respect to all, thinking that our object of worship— Sri Krsna, is residing in the hearts of all.

By the fruits we are receiving we can understand whether or not we are actually performing bhajana. As we have got our relative independence, we have the option to perform good and bad deeds as per good and bad use of our relative independence, but we cannot get the desired fruits according to our own sweet will. The Supreme Lord controls the fruits. We cannot do good and bad deeds without His knowledge.

Our most revered Gurudeva and most revered Grand- Gurudeva both established maths out of compassion for the conditioned souls; to give them the scope to worship Sri Krsna and His devotees. The holy place is not meant for amassing money or quarrelling to get mundane benefits. Nevertheless, sinful persons may still enter into holy places with some sinister motive to get mundane benefits due to the present disturbed situation of the world.

Seeing the present disturbed situation, responsible well-wishers of the holy places should take proper steps to protect those places for the benefit of the sincere aspirants and votaries. We should very carefully consider that we can lose this valuable human birth any moment. Nothing will go with us except pure devotion to the Supreme Lord. ‘muthi bandhe aya jagat mein, hath pasare jayaga’— We came in this world with cupped palm and we shall have to leave this world with a open palm. It is extremely ridiculous and shameful for a so-called ascetic to, by false vanity, demand the ownership of money and property donated by others. Even Ambarisa Maharaj, the autocratic legitimate king of the whole world, had no attachment to his worldly property. It is by utter ignorance that persons enveloped by the illusory energy of the Supreme Lord think themselves as proprietors of worldly property and wealth. It is stated by Srila Vedavyasa Muni in the 9th Canto of Srimad- Bhagavatam (about the ideal and holy life of Ambarisa Maharaj), that those who demand ownership of property, which in the worldly sense may even be legitimately earned, will go to infernal hell. Although Sri Gaudiya Math teaches rupanuga-bhakti, Srila Rupa Gosvami has warned the bonafide votaries in his writing called Upadesamrta (the first two

verses):

(1)

vaco vegam manasah krodha-vegam

jihva-vegam udaropastha-vegam

etan vegan yo visaheta dhirah

sarvam apimam prthivim sa sisyat

(2)

atyaharah prayasas ca

prajalpo niyamagrahah

jana-sangas ca laulyam ca

sadbhir bhaktir vinasyati

Here, he has given a strong warning against having the false vanity of being a bona fide devotee without first having the foundation of practical spiritual life. We have got no control over our own physical bodies— the gross and subtle bodies, nor over our real self, the atma. Those are the products of the apara and para potencies of Supreme Lord Sri Kṛṣṇa as per evidence of the Gita. Everything belongs to the Supreme Lord.

Srila Prabhupad's Pithy Sayings

The personal associates of His Divine Grace Srila Bhakti Siddhanta Sarasvati Gosvami Thakur Prabhupad possess the ability to speak correctly about His holy life and teachings, because of their direct personal contact with their Most Revered Gurudeva. While delivering sermons, our Most Revered Gurudeva (His Divine Grace Om Visnupad Paramahansa Parivrajakacarya 108 Sri Srimad Bhakti Dayita Madhav Gosvami Maharaj) would often refer to some pithy sayings of His Most Revered Gurudeva— His Divine Grace Om Visnupada Paramahansa Parivrajakacarya 108 Sri Srimad Bhakti Siddhanta Sarasvati Gosvami Thakur Prabhupad. Here follow a few examples of these pithy sayings:

(1) Sri Gaudiya Math, Madras:

His Divine Grace Srila Bhakti Siddhanta Sarasvati Gosvami Thakur Prabhupad was delivering sermons at Sri Gaudiya Math, Madras, in Bengali. Some dignitaries of Madras city were present at the meeting. They did not understand Bengali. The ascetic disciples of the Math requested their Gurudeva to speak in English so that local dignitaries could understand the significance of the teachings of their Gurudeva, but Srila Prabhupad continued to speak in Bengali. As the inmates of the Math repeatedly prayed to Srila Prabhupad to speak in English, He ultimately retorted by saying that, “I did not hear from my Gurudeva that bhakti could be imparted through language. A pure devotee, in whatever language he speaks, can impart devotion to others. An awakened soul can awaken other sleeping corporeal souls. transcendental spiritual vibration can touch the soul. A person may be well-versed in many languages, but by that knowledge he cannot impart bhakti to others, although he may be able to impart material education.”

When the local dignitaries, on another occasion, came in contact with Srila Prabhupad at the Madras Gaudiya Math and were insistent upon Him accepting their proposal to spare one of His ascetic disciples (our Most Revered Gurudeva Sri la Bhakti Dayita Madhav Gosvami Maharaj) to give Him the scope to learn the local Tamil language for the propagation of the gospel of divine love of Sri Caitanya Mahaprabhu to the local people, Sri la Prabhupad said, “I cannot give my approval to this proposal because how can the person who has understood that this precious human birth is only meant for the worship of Supreme Lord Sri

Krsna and nothing else, spend time to learn a new language? In his attempt to spare time to learn any language, he may lose this opportunity of worshipping Sri Krsna. There is no guarantee that he will get human birth again and the congenial association of sadhus. It will be wise for him to manage with whatever language he knows.”

In this context, it may be understood that we should not give primary importance to learning the languages of this world. The primary importance should be given to the worship of Sri Krsna and to carry out the orders of the Vaisnavas; to learn a language is of secondary importance and can possibly be pursued if it is congenial for preaching.

(2) At the Sarbhog Sri Gaudiya Math, District Barpeta, Assam, India:

In His lifetime, His Divine Grace Srila Bhakti Siddhant Sarasvati Gosvami Thakur Prabhupad founded 64 preaching centres in the world, one of which is the Sarbhog Sri Gaudiya Math in Assam, North-East India. Our Most Revered Gurudeva

Srila Prabhupada’s Pithy Sayings (Srila Bhakti Dayita Madhav Gosvami Maharaj) was sent there by his Spiritual Master to make all prior arrangements for the installation of Deities, proper dwelling houses for sadhus, sankirtana procession etc.

After the successful completion of the installation function, Tridandi Swami Srimad Bhakti Vijnana Asrama Maharaj, a disciple of Sri la Prabhupad, who was looking after the Math, requested our Gurudeva to submit in detail to Srila Prabhupad, that Sri Nimananda Das-adhikari Prabhu, the well-reputed household devotee who was given the responsibility to make all prior arrangements had actually done nothing. However, our Most Revered Gurudeva was reluctant to submit such the details, apprehending that His Gurudeva might be dissatisfied. But by the repeated insistence of His senior Godbrother Sri Srimad Bhakti Vijnana Asrama Maharaj, when Srila Prabhupad was strolling and He was walking behind Him with a fan to remove the disturbance of flies, as well as discussing different matters, Srila Gurudeva spoke about the matter to Prabhupad. Srila Prabhupad immediately became angry and censured Srila Gurudeva. Srila Gurudeva was extremely repentant for afflicting the heart of His Most Revered Spiritual Master. Srila Prabhupad immediately changed His mind and started praising Srila Gurudeva with affectionate soft words. Srila Gurudeva was not so much dejected being censured by His Spiritual Master, but became

more disappointed when His Gurudeva started eulogizing Him, presuming perhaps, that He would not be able to tolerate the harsh words of reproof of His Spiritual Master.

Srila Prabhupad's precious terse instruction:

“Why do you demand so much and become so much unbalanced, ‘eto cao keno, eto kasta pao keno’. It is not proper to demand that such person will serve so much. Service of your Gurudeva from A to Z is yours. If anybody contributes something, you should be grateful to him for helping you.

Srimati Radharani is the chief majordomo of Sri Krsna. Radharani thinks it is Her duty alone to serve Krsna. She is grateful to any other assistant servitor for her help in any way.”

This has been corroborated in Srimad-Bhagavatam, 11th Canto, in the pithy sayings of the Avadhuta about 24 Gurus. We can obtain teachings even from a harlot, therein mentioned as the 16th Guru. The harlot's name was Pingala.

asa hi paramam duhkham, nairasyam paramam sukham

yatha sanchidya kantasam, sukham susvapa pingala

- Srimad-Bhagavatam 11.8.44

Pingala the prostitute, being disappointed by her way of life, ultimately understood that the desire for fulfilment of material hopes is the root cause of getting immense suffering. Those who have no such desire are actually happy. In this way, Pingala could get sound sleep and calmness of mind by giving up the desire of getting the illicit company of whore-mongers.

The Compassion of Thakur Bhaktivinode

Our Most Revered Gurudeva, Nityalila-pravishta Om Visnupad Paramahansa Parivrajakacarya 108 Sri Srimad Bhakti Dayita Madhav Gosvami Maharaj, out of compassion allowed me to travel with Him on His yearlong preaching tour in West Bengal, Assam and other places. My special duty was to write letters as per His dictation. Once I was in the house of a household God-brother devotee named Sri Khagen Das Prabhu, at Sarbhog in Assam. Srila Guru Maharaj was dictating and I was writing. There was no other person in the room. All of a sudden, Srila Guru Maharaj stopped dictating and asked me to read attentively from a lyric poem called Kalyana-Kalpataru, written by Srila Bhaktivinode Thakura. I was astonished to hear this order as it was out of context of what Srila Gurudeva was dictating. Hence to obey the instruction of Srila Gurudeva for his pleasure, I brought the book and started reading. After reading about a half portion of the book, my voice became choked in ecstasy and I could not continue my reading. Then Srila Gurudeva told me to discontinue reading. I was thinking deeply what had caused Srila Gurudeva to order me to read the book. Perhaps I did not understand the gravity of the writings of Srila Bhaktivinode Thakura, thinking Him to be a household devotee. By this gesture Srila Gurudeva warned me for my actual devotional enhancement that, being a worldly enslaved jiva, I must not commit offence to the lotus-feet of the personal associate of Lord Sri Caitanya Mahaprabhu, Sri- Sri Radha-Krsna or Srila Bhaktivinode Thakur, whom our most revered Srila Gurudeva gave the highest respect. How could an enslaved jiva like me understand the deep implications of

His writings? By His spiritual power, most revered Srila Gurudeva made me realize that the words of Sri la Bhaktivinode Thakura are completely transcendental.

After the disappearance of the Supreme Lord Sri Caitanya Mahaprabhu (Who is the combined manifestation of Sri-Sri Radha-Krsna) and His personal associates, darkness descended on the spiritual horizon and enveloped the people. It will be relevant to remind all sincere souls to go through the book— ‘Sri Caitanya, His Life and Precepts’, written by Srila Bhaktivinode Thakura, edited by the editorial board of Sri Caitanya Vani Patrika by the blessings of Nitya-lila-pravistha Om Visnupad Paramahansa Parivrajakacarya 108 Sri Srimad Bhakti Dayita Madhav Gosvami Maharaj. In the preamble to the book, some words were written about the author, of which now follows an extract:

‘In due time, the unadulterated devotional cult of Sri Caitanya Mahaprabhu

became misrepresented and different sectarian views cropped up marring the dignity of Lord Caitanya's teachings. Seeing the sad plight of the people, Sri Caitanya Mahaprabhu, the most munificent form of the Supreme Godhead, out of His causeless mercy, again sent His own associate in the form of Thakura Srila Bhaktivinode to this world to rescue the people from darkness and show the actual path of bliss or unadulterated love. Thakura Srila Bhaktivinode's contribution to humanity in respect of its achievement of highest spiritual amelioration is tremendous. In one life, He wrote more than one hundred books in Bengali, Sanskrit, Parsi, Urdu and English with such an extraordinary accuracy and sanctity of thought that is rarely to be found elsewhere. His Divine Grace Srila Bhakti Siddhanta Sarasvati Gosvami Thakur Prabhupad, founded the worldwide Sri Chaitanya Math and Sri Gaudiya Math organisations, actually took up the task started by Thakura Srila Bhaktivinode and propagated the teachings of Lord Caitanya throughout the world in an unadulterated spirit. After Him, His disciples are to this day stirring the whole world with their mission of the Krsna-consciousness movement.'

Dr. Nagaraj Sharma, a prominent renowned philosopher of Madras belonging to the Madhvacarya school of thought, expressed his deep impression that Sri Caitanya Mahaprabhu's philosophical conclusion of acintya-bhedabheda-siddhanta (inconceivable simultaneous distinction and non-distinction) is the latest highest development of philosophy.

Srila Bhaktivinode Thakura and Srila Bhaktisiddhanta Sarasvati Gosvami Thakura Prabhupad descended from the highest transcendental realm— Vrajadhama. They are devoted to Rupa Manjari and Their realized transcendental names are Sri Kamala Manjari and Sri Nayana Mani Manjari respectively.

"I may be an enslaved person, but it is true that I have got direct realization of the transcendental words of Srila Bhaktivinode Thakura."

If we want eternal bliss, we must have belief in the teachings of the all-merciful Supreme Lord Sri Caitanya Mahaprabhu— the most munificent form of Godhead Who appears once in one day of Brahma, in the seventh manvantara. The timespan of one manvantara is equal to 71 catur-yugas, (the four ages of Satya, Treta, Dvapara and Kali comprise one catur-yuga). Now it is the 28th catur-yuga and again within this catur-yuga we are in the last age called Kali-yuga. We have got the scope of getting the highest bliss— the sweetest form of pure divine love to Nanda-nandana Sri Krsna and the personal associates of Sri Caitanya Mahaprabhu. Sri Kamala Manjari, Who appeared in this world as Srila

Bhaktivinode Thakura, has shown the easiest path of getting that highest bliss—the sweetest form of pure love to Sri Krsna. Don't be diverted or misguided by the words of the enslaved jivas of the world.

With firm faith go through the first hymn of lyric poem Saranagati written by Srila Bhaktivinode Thakura and practise it with heart and soul. Then your human birth in this Kali- yuga will be successful and you can also make some others successful.

This is the Saranagati-hymn, written by Srila Bhaktivinode Thakura in the Bengali language:

sri-krsna-caitanya prabhu jive daya kari'
sva-parsada sviya dhama saha-avatari'
atyanta durlabha prema karibare dana
sikhaya saranagati bhakatera prana
dainya, atma-nivedana, goptṛtve varana
'avasya raksibe krsna'—visvasa, palana
bhaki-anukula-matra karyera svikara
bhakti-pratikula-bhava-varjanangikara
sad-anga saranagati haibe janhara
tanhara prarthana sune sri-nanda-kumara
rupa-sanatana-pade dante trna kari'
bhaktivinoda pade dui pada dhari'
kandiya kandiya bale ami ta adhama
sikhaye saranagati karahe uttama

Translation:

Sri Krsna Caitanya Prabhu appeared in this world out of compassion for the embodied souls, (particularly human beings). Human beings are the best amongst living beings as they have got a conscience, the capacity to differentiate between good and bad, eternal and non-eternal, right and wrong. They have got the capacity to worship God. Sri Caitanya Mahaprabhu, along with His personal associates and transcendental abode, appeared in this world for bestowing the very scarce and purest unadulterated divine love (Krsna- prema) to all. He teaches six forms of saranagati, which we find in the life of the pure devotees: (1) humbleness— to give up all material false ego. One should think “I am not of this world”; (2) “I am of Sri Krsna”, total dedication to Sri Krsna; (3) there should be firm faith that Sri Krsna is the only sustainer; (4) Sri Krsna is certainly the only protector; (5) to accept all actions conducive to devotion and (6) to give up all those actions which are anti-devotional. Nanda-nandan Sri Krsna will hear the prayers of those sincere souls who will observe the six forms of saranagati. Lastly, Srila Bhaktivinode Thakura gives further emphasis to take absolute shelter to the lotus-feet of the pure devotees (the personal associates of Supreme Lord Sri Krsna— Sri Rupa Gosvami and Sri Sanatana Gosvami). Only then will actual saranagati be manifested. The sincere aspirant for pure devotion should pray from the core of his heart, “As I am an abominable fallen soul, kindly teach me actual saranagati and make my life successful.”

Transcendental Divine Love

According to Lord Sri Caitanya Mahaprabhu, transcendental divine love or Krsna-prema is the strongest spiritual force on earth that can establish a close relation of love and unity of hearts amongst all human beings and thereby establish real peace in the world. At present, there is an outbreak of conflagration of group clashes throughout the world. Nowhere will you find peace. I am worried to read in newspapers the news of bomb explosions and disturbances. A section of people have become so violent and barbarous that they do not hesitate in committing heinous crimes in assassinating innocent persons to fulfil their political ends. All humanitarian considerations have been

relinquished by them. They are now seeking justifications in committing such great sins.

When there are different centers of interest, nobody can avoid clashes between individuals, groups, nations etc. For example, if you draw a number of circles, each with their own centers, their circumferences will cross. But if there is only one center of interest, then, although there may be smaller or bigger circles drawn around it, there will be no crossing. According to Lord Sri Caitanya Mahaprabhu there should be knowledge of the real self, real interest and one center of interest. Only the Supreme Lord Sri Krsna, Who is Acyuta (meaning that nobody can be detached from Him - the all-unifying spiritual principle) can be the common center of interest from Whom all the spirit souls have emanated.

If we pour water at the root of a tree, the whole tree will be nourished. In a like manner, by serving Krsna we serve all. Non-violence means to refrain from causing injury to others it is a negative method, but love entails to do positive good to others. If anybody has got love for any person, he cannot have the impetus to inflict injuries to any part of the object of his love. If we get love for Krsna, we cannot have the impetus to inflict injuries to any of His parts emanating from His marginal potency. All jivas (individual conscious units) are interrelated through their relation to Sri Krsna.

Lord Krsna has said in the Bhagavad-Gita (18.62): “O son of Bharata, surrender unto Him utterly. By His Grace you will attain transcendental peace and the Supreme and eternal abode.” Only complete, unconditional surrender to the lotus- feet of Supreme Lord Sri Krsna can bestow eternal peace upon us. The moment we shall submit to Sri Krsna unconditionally, all of our ills and sufferings will vanish. Saranagati is the best medicine for cure of all afflictions and the solution to all problems. False egos create false interests, and by that clashing of interests we see the forest fire in this world. The Supreme Lord Caitanya Mahaprabhu has said, “If individual spirit souls can have the knowledge that they are interrelated through loving relations, this forest fire of clashing of interests will stop.” So Sri Caitanya Mahaprabhu has said, “divine love is the best and only solution of the disturbed situation of the world.” That divine love (prema-bhakti) for the Supreme Lord can be cultivated by performing Nama-Sankirtana — the chanting of the Holy Name of the Supreme Lord, viz. Sri Krsna, Sri Rama, Sri Govinda, Sri Madhav, etc.

In the present age, Nama-Sankirtana is the best medicine and most effective way to achieve the summum bonum of human life, as it can be performed under any

sort of circumstances. Nama-Sankirtana is a universal religion under whose banner people of all sects and rank can unite. The Sri Caitanya Gaudiya Math institution is engaged in the propagation of the all-embracing doctrine of transcendental divine love of Lord Sri Caitanya Mahaprabhu, to counter the present trend of violence and cruelty and to bring unity of hearts amongst all irrespective of caste, creed and religion.

How Unity Amongst Devotees Can Be Achieved

One of our well-known devotees asked me to write on the above subject. This is my humble submission to him, even though I think it to be beyond my jurisdiction to write about this subject matter, as the devotees are the object of my worship. But I think it is by the desire of the Supreme Lord that this devotee has expressed his desire to me for my eternal welfare. It might be the Lord's intention. I should pray for their grace to rescue me from my severe worldly attachment. I should take this opportunity of making prostrated obeisances to the lotus-feet of all devotees, to bestow upon me their blessings and to engage my short lifetime in the service of Supreme Lord Sri Krsna and His devotees.

First of all, I pay my innumerable prostrated obeisances to the lotus-feet of my most revered Gurudeva, to our most revered Grand-Gurudeva, to all other most revered Vaisnavas in the preceptorial channel as well as to the revered siksa-gurus, and beg them to forgive me for any serious offences I have committed to their lotus-feet. Supreme Lord Sri Krsna, Who is All-existence, All-knowledge and All-bliss—the transcendental Supreme Person, descends through the preceptorial channel. Unconditional complete submission to the preceptorial channel is the only way of realizing the Absolute Bliss. No human being can have entrance into that transcendental sphere through the process of ascension, i.e. by dint of his material sense-organs and their mental and intellectual

capacity.

To obey the order of a Vaisnava for whose affection I am grateful, I shall try to remember the teachings of my most revered Gurudeva (His Divine Grace Srila Bhakti Dayita Madhav Gosvami Maharaj) and Grand-Gurudeva (His Divine Grace Srila Bhakti Siddhanta Sarasvatl Gosvami Thakura Prabhupad) regarding the subject at hand, hoping to get their grace, which may take me to the service of Sri-Sri Guru- Gauranga-Radha-Krsna. The teachings are as follows:

First of all, we shall consider the last message of His Divine Grace Srila Bhakti Siddhanta Sarasvati Gosvami Thakura Prabhupad before His disappearance on 23rd December, 1936 at Sri Gaudlya Math, Baghbazar, Calcutta:

“I have given trouble to many persons. As I have been compelled to speak the undeceitful truth, and have urged persons to worship Supreme Lord (Sri Hari) sincerely without deceitfulness, many persons may even have considered me to be their enemy. By inspiring them to be eagerly devoted to Sri Krsna sincerely, without ulterior desires and deceitfulness, they will someday be able to understand why I have given them trouble.

All should propagate the teachings of Sri Rupa and Raghunatha with great enthusiasm. Our highest and ultimate goal of life is to become the holy dust-particles of all the devoted successors of Srila Rupa Gosvami. All of you should remain intimately united with whole-hearted allegiance to the Grace Incarnate Form— Gurudeva (the Absolute Counterpart of the Supreme Lord), with the purpose of propitiating He Who is identical with absolute undivided knowledge. Somehow within limited means, all should live in this most perishable world only for the object of worshipping Sri Hari. Don't give up Hari-bhajana in spite of hundreds of calamities, hundreds of scoldings and hundreds of harassments. Don't ben disheartened to see that most of the conditioned souls of the world are not adoring the message of unadulterated pure devotion to Sri Krsna. Don't give up hearing and chanting Krsna-katha (the glories of Sri Krsna— His name, form, attributes and pastimes), which is the life and only wealth of a true devotee. Always chant Harinama being humbler than a blade of grass and more forbearing than a tree.

We cherish the desire of dedicating this body, which is equal to an inert mass of matter, a product of the material energy of the Lord, in oblation to the sankirtana-yajna of Sri Krsna Caitanya Mahaprabhu and His personal associates. We are not desirous of getting the worldly name and fame of becoming a

renowned man of action (karmi), or a demigod of piety (dharmik), but rather, we want to be the dust of the lotus-feet of Srila Rupa Gosvami, who is our actual wealth and our be all and end-all. The pure devotional channel of the flow of succession of Srila Bhaktivinode Thakura will never be stopped. All of you should take the vow of propagating this pure devotional flow of thought with more earnestness and perseverance to fulfill the desire of Srila Bhaktivinode Thakura. Amongst you there are many deserving proficient persons who are competent to do this—

adadanas trinam-dantair idam yace punah-punah

srimad-rupa-padambhoja-dhulih syam janma-janmani

“We pray repeatedly by holding grass between our teeth— ‘We only want to be the dust particles of the lotus-feet of Sri Rupa Gosvami in every birth’”

As long as we are in the grip of the shackles of non-eternal relations of this prison-like world, there will inevitably be numerous inconveniences and difficulties, but we should neither be infatuated by those discomfitures, nor should we think that our only object of life is to endeavor to remove disadvantages. It is necessary for us to have a clear conception of what our objective will be during our very existence in this world and how our eternal life will be after the removal of all worldly drawbacks and difficulties. It is also expedient that we should have a solution for whatever problems we face in this world in regard to attraction and repulsion, that is to say, whatever we want and whatever we do not want. As much as we shall remain aloof from the lotus-feet of Sri Krsna, that much will be the grip of worldly attractions and repulsions. We can realize the transcendental sweetness of the loving service of Sri Krsna when we are eligible to perform chanting of the transcendental Holy Name Sri Krsna, which is beyond the domain of worldly attraction and repulsion. Krsna-katha apparently seems startling and perplexing. All so-called human beings are struggling more or less, knowingly or unknowingly, to eliminate the obstacles causing hindrance to our realization of the eternal objective. Our only necessity is to have access to the blissful transcendental abode, transcending all feelings of conflict.

We have no attachment or detachment to anybody in this world. All

arrangements in this world are momentary. It is essential for everybody to get the highest objective— Absolute Bliss. Let all of you be blessed by getting the service of the Original Absolute Counterpart— the Grace Incarnate Form of the Supreme Lord, by means of the attributes of one-pointed devotion and concord. Let the holy stream of the sacred devotional thought of the associates of Srila Rupa Gosvami continue to flow uninterruptedly. We should never be indifferent under any circumstance to Sri Krsna sankirtana- yajna, which can bestow sevenfold principal attainments. When increased sincere devotion to sankirtana will become manifested, we will achieve all attainments. Let all of you propagate the teachings of Sri Rupa-Raghunatha with great enthusiasm and undaunted spirit, taking absolute shelter of the personal associates of Sri Rupa Gosvami.”

Now we consider an address by our most revered Gurudeva, His Divine Grace Sri la Bhakti Dayita Madhav Gosvami Maharaj, delivered at the International Spiritual Summit Conference, which was held at the Birla Academy of Art and Culture, Southern Avenue, Calcutta on 22 October, 1968:

‘I heartily welcome the organizers of this symposium in their attempt to explore an impartial and liberal approach to different views of religious faiths in this world, and to find out how a world-fellowship of different religions or a unity of hearts amongst human beings can be promoted. There are two ways of approach: (1) the sincere, real and practical approach, having relation to the actual state of conditions and nature of human beings, and (2) an idealistic approach having little or no practical value, merely indulging in the luxury of high- sounding words. If we sincerely want to obtain a real and abiding effect, we should face facts boldly. The fact is that there exists no one hundred percent identity amongst individuals, as they are conscious units having independence of thinking, feeling and willing. Individuals, as a result of their different actions, achieve separate environments and paraphernalia. Every individual has his peculiar nature distinct from any other, so obviously individuals will vary in their opinions and tastes; this is quite natural. It is an unnatural thing to forcibly attempt to encage individuals into one fold, faith or particular ideology. Accordingly, cultivation of tolerance of other’s views is essential for world peace and unity. Indian sponsors of religion appeared to have that insight and tolerance, which enabled many independent views to crop up and flourish simultaneously in India. Want of tolerance makes us sectarian, and that spirit motivates us to engage in forcible conversion of others, which brings turmoil and unrest in the world. Religion

should give equal scope to all the individuals for their respective spiritual development according to their attributes. Indian saints have classified the nature of human beings in three broad groups— sattvika, rajasika and tamasika. sattvika people are wise, sincere, generous and non-violent. As such, they have an altruistic mentality and render disinterested service. Rajasika people are egoists. However, they are active and do good to others with the motive of getting a return of their actions for self-aggrandizement. They won't tolerate harm to themselves and have the spirit for taking revenge. Tamasika people are indolent, out and out egoists and are of violent temperament. They are indiscriminate in their pursuit of enjoyment. They completely disregard the interest of others and will do anything to fulfil their own selfish desires. So we see that sattvika, rajasika and tamasika people vary in their tastes, habits and nature. Three forms of teaching religion have been prescribed for these three groups, according to their eligibility, giving them the scope for gradual elevation. These three modes of teaching are related to the apparent self, and as such are changeable. There are however, still higher thoughts of religious existence, which transcend those three qualities and relate to the eternal, natural function of the real self. If we want quantity we must sacrifice quality, and if we want quality, evidently we shall have to sacrifice quantity. Both cannot be achieved at one time. However, the primary point to be noted here is that there should be tolerance amongst the sponsors of different religious views and respect for other's views. Equal scope should be given to all for the spiritual upliftment from their respective status. Another point to be noted here is that we should have the patience to understand the underlying spirit of different religious faiths, and not merely indulge in disputes in regard to the ritualistic aspects of religions, which will certainly vary in different parts of the world in accordance with the change of climatic conditions and environments.

Nowadays, we find that lack of discipline is rampant in every sphere of human life—political, social, economic, and even in the educational sector. Student unrest (youth unrest) is one of the most serious problems of the day. It is extremely difficult to proceed with constructive work when people are prone to indiscipline. To fight against disruptive tendencies and indiscipline, a radical treatment of the minds of the people is required. Here we feel the necessity of moral and spiritual values in human life. There are two ways of treating diseases — pathologically and symptomatically. In pathological treatment, the root cause of the disease is ascertained first and then the remedy is prescribed. The process of symptomatic treatment may be easier, but it does not have a lasting effect. It will only yield a temporary relief, whereas treatment through the pathological

process brings about permanent relief.

To determine the root cause of unrest, we first ought to determine the meaning of the self. I strongly believe that ignorance of our real self is the cause of all unrest, discord and anxiety. The real self is not the physical tabernacle. It is something other than the gross and subtle bodies. We consider the body to be the person as long as we observe consciousness in it. The moment the body is permanently bereft of consciousness, it loses its personality. I think that 'I am I' as long as the conscious entity (i.e., the entity that thinks, feels and wills) is present in my body, and 'I am not-I' when it is absent in my body. Hence, the entity whose presence and absence makes me 'me' and 'not-me' respectively, must be the person. This conscious entity (the soul) is designated as atman in the Vedic scriptures. atman is indestructible. It has no origin and no end. If we plunge deep into the matter, we can trace our existence to the absolute conscious principle, Whom we call Godhead, the fountain source of innumerable conscious units. Godhead is termed sat-cid-ananda, i.e. He is all-existence, all-knowledge and all-bliss. Individuals are points of rays emanating from Him and as such are one of His eternal and co-existing potencies. Individuals cannot live independently. They are all interconnected and co-existing though retaining their own individual characteristics.

It has already been stated that differences between individuals are unavoidable as they are conscious units. Now the problem is to find a common ground and interest for the solution of these differences. A sense of common interest can be fostered among individuals if they know that they are inter-connected, that they are parts of the one organic system and are the sons and daughters of the one Father. Here is the task of all religions; to teach people that all beings of the worlds are closely interrelated. Although nistha, the steadfastness or firm belief in God, according to some particular faith and eligibility of the individual, is congenial for the healthy spiritual growth of the individual, religious bigotry that begets enmity is condemnable, as it is against the real interest of the individual and society. True religion teaches love for one another.

Lord Sri Krsna Caitanya Mahaprabhu propagated the cult of all-embracing divine love, which brings about a universal brotherhood on a transcendental level. According to Him, forgetfulness of our eternal relation with the Supreme Godhead, Sri Krsna, is the root cause of all afflictions. Sri Krsna is the God of all gods, the Supreme Person having All-existence, All-knowledge and All-bliss. He

is beginning-less, and yet is the beginning of all and the primal cause of all causes. The word Krsna means one Who attracts all and pleases all by His wonderful enchanting beauty, majesty, munificence and supremacy. This denotes the highest conception of Godhead with all perfections. He is the object of all-love. So, remembrance of Sri Krsna, or God, is the divine panacea of all evils. The easiest and most effective way of remembering God is chanting of the Holy Name, which can be practised by all, at any place or any time, irrespective of one's caste, creed, religion, age, health, or economic, social or educational status.

^[1] moiety: half, one of the two parts of a thing